



# SKETCHES IN WESTERN CANADA

THE RIGHT REV. BISHOP INGHAM, D.D.  
AND  
THE REV. C. L. BURROWS, M.A.

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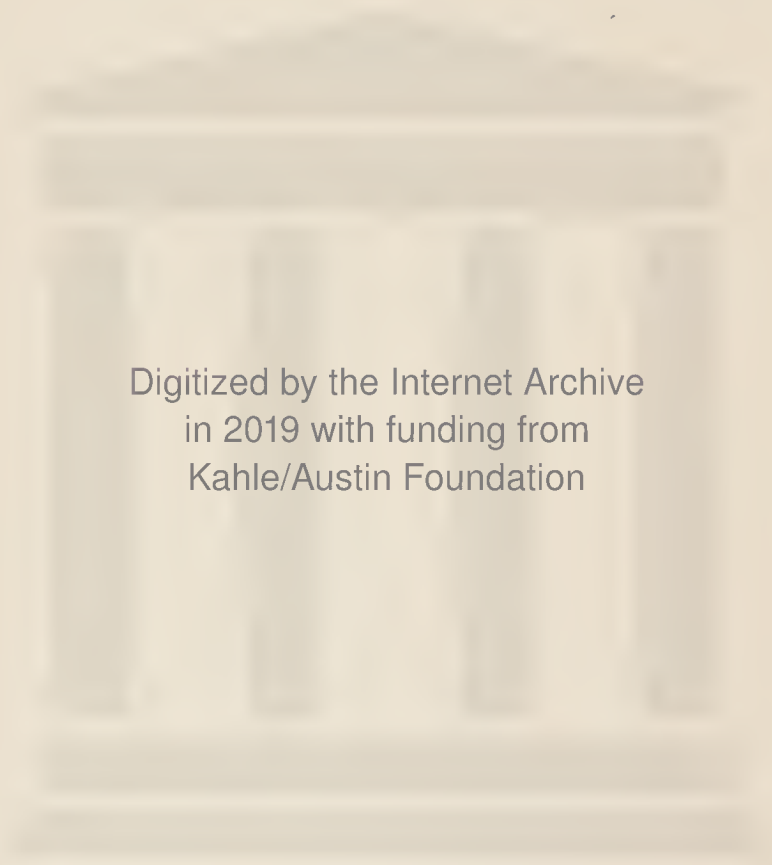
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SKETCHES IN WESTERN CANADA



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THE ARCHBISHOP OF RUPERTSLAND (PRIMATE OF CANADA) AND THE MEMBERS OF  
THE "MISSION OF HELP" AND OTHER CLERGY.

*Frontispiece*

# SKETCHES IN WESTERN CANADA

BY THE RT. REV.

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AND THE REV.

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HODDER AND STOUGHTON

LONDON NEW YORK TORONTO

*Printed by Hazell, Watson & Viney, Ltd., London and Aylesbury.*

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## FOREWORD

A VERY few sentences will be sufficient to prepare the reader for these Sketches.

They are sent forth in the hope that they may become a "Mission of Help" to those who are looking westwards, whether as citizens of the Empire, or as intending settlers in the spacious Canadian lands. It is evident that all of us in the coming days are going to be linked up with Canada in all sorts of ways. And it seemed a pity to go there, to gather experiences, and not take the trouble to share them with others.

It has been by design that not a single fellow-member of the "Mission of Help"

has been consulted in the compiling and sending forth of this little book. It was better so. Sketches are, after all, the result of what the man who sketches has seen. It is unlikely that any other member of our party will have gone over quite the same ground.

Some ecclesiastical convictions that emerge here and there are not likely to be popular in some quarters, but these convictions are held in great sincerity and intensity, and we hope in a spirit of love and goodwill to all men. They must be left to commend themselves to such as will receive them.

The chapter by the Canadian Churchman is, in our opinion, important.

It is a criticism not from without but from within. The man who writes it is a hard-working clergyman born and bred in Canada, but, like so many more,

sprung from these Islands. He is filled with a spirit of "Divine discontent" with things as they are. He can say what no outsider would dare to say. We have left him a free hand and he has used it, and his words should be carefully weighed.

Some of our readers will be (like the unnamed clergyman) Canadian born and bred. They will see, it is to be hoped, in these pages no suspicion of patronage or condescension. Such a spirit finds no place here, because it finds no place in the writers. We have no feeling but one of deep gratitude for the splendid spirit of fellow-citizenship we have witnessed on all sides. We thank God for Canada and for those who are making Canada to-day.

Other readers will, no doubt, be residents in the "Old Country"! They

will feel, it is to be hoped, a new sense of responsibility in living at the heart of the Empire and perchance in the Communion of the Old Church of the Empire at such a time. And if they can do nothing better, perhaps they would give their copy of these "Sketches" to some one bound westwards to help to "make Canada" and to "make themselves."

E. GRAHAM INGHAM.

(*Bishop.*)

ST. JUDE'S VICARAGE,  
SOUTHSEA,  
*Easter 1913.*

ENLISTED AND COMMISSIONED



## CHAPTER I

### ENLISTED AND COMMISSIONED

IT was at Serjeant's Inn, Fleet Street, that the thought of Canada came.

None too often did the pressure of work at Salisbury Square permit attendance at the Committee of the Colonial and Continental Church Society, but on this day—late in the autumn of 1911—it was possible to be present. The minutes had been read. Some one had dropped out from the two representatives which that Society was permitted to supply for the coming Mission of Help from the Church of England to Western Canada. It was not found too easy to fill the gap. The

#### 4 ENLISTED AND COMMISSIONED

Secretary said, "Why not Bishop Ingham?" And so eventually, with the kind concurrence of Salisbury Square, it came to pass that the name was submitted and presently accepted by the English and Canadian committees which had the arrangements in hand.

Four centres in Western Canada were soon assigned—St. John's Cathedral, Winnipeg, Lloydminster, Strathcona, and Stonewall—in three different dioceses. Correspondence began, and preparation was made as far as possible by the Missioner for the people, and the people were prepared for the Missioner.

My thoughts turned next to our friend and fellow-traveller (and even more than that) through India and Ceylon and parts of the Near East—Rev. C. L. Burrows, Vicar of St. Paul's, Bournemouth, who, jointly with me, sends forth these sketches.

He was able and willing to go, and we owe to him the photographs which are so important a feature in these sketches, and also the Chapter on Young Canada with whom his part of the Mission brought him into contact.

But what exactly does a Mission of Help mean? Some people were found still asking this question when we reached the field of operations. A few wondered whether it implied the existence of an impression in England that some of our Anglo-Saxon fellow-subjects had lapsed into heathenism! Others wondered whether things were so right in England that it was possible to spare the men and the time to set others right in Western Canada! No one really quite understood why the ministries on the spot were not sufficient to cope with the Spiritual necessities of the situation. All this had

been foreseen by those who planned the Mission.

And so on June 28th, the Archbishop of Canterbury gathered us together—some twenty or so in all—in Henry VII's Chapel in Westminster Abbey for Holy Communion, Instruction, and Conference. We shall not easily forget that early morning scene in Henry VII's Chapel—just that part of the venerable pile that abuts on the Houses of Parliament. This juxtaposition had its own message for us. It suggested the crosses that form so important a part of our Union Jack. If, across the way, was the seat of Imperial Government, here was the inwardness and inspiration of it all. And our Mission was to be a reminder in a newer land that the faith that had unified and enriched and blessed the centre would alone meet the needs of

the circumference. And so, even before the Archbishop began to speak, our environment—as no doubt specially planned—was a helpful preparation for what was to follow. His Grace looked upwards and around as he faced our little party and said among other words (so far as we can recall it) this: “The thought comes to my mind that if only some four hundred years ago when the beautiful carvings that adorn this Chapel were fresh from the workman’s hands, a service like this, in the spiritual interest of the American Continent could have been held—how different things might have been.”

It will be easy to understand how the Archbishop would proceed to lay upon our hearts the significance and importance of this new departure now finding a definite place in our thought and prayer

for the outlying dominions and commonwealths of the Empire. And we did not leave that Chapel before we had offered and presented our souls and bodies for this reasonable service. Another thought made that early morning service impressive. Seventy-five years ago on this very day Queen Victoria had dedicated herself to God in this very Abbey and was crowned in the midst of her people and so had (as it turned out) inaugurated an era whose influence and beneficence will never pass away. It was then surely a great day, and on a great spot and with great words that we were commissioned for this holy service!

After breakfast at Canon Pearce's in the Cloisters, and morning prayer in the Abbey, the Bishop of London presided over us in Conference in the Jerusalem Chamber. And we came out of that



FELLOW PASSENGERS TO THE FAR WEST, S.S. "EMPRESS  
OF BRITAIN."



QUEBEC.



historic room fully realizing the importance of acclimatization of mind if we were to strengthen the hands of our brother clergy and do the Western Canadian any good.

The last thing to be said over there must be, "We do things so and so in England." The spirit to exorcise is any approach to the spirit of patronage. The spirit to cultivate must be the spirit of loving sympathy and fellowship that, realizing the Western Canadian to be up against new and difficult conditions, shall seek to apply to those conditions the old Gospel, and so strengthen the hands of the isolated brethren in permanent spiritual charge, by saying over and over again, without any suspicion of collusion, what they have been saying all along! This was the sort of guidance that this very helpful conference sought to give.



FROM LIVERPOOL TO WINNIPEG



## CHAPTER II

### FROM LIVERPOOL TO WINNIPEG

Six days and a few hours on the *Empress of Britain* brought us, by an extreme northern route, across the Atlantic and by the Straits of Belle Isle into the Gulf of St. Lawrence. We passed in the Strait, at a safe distance and in clear weather happily, some of those icebergs which we have learnt of late with too much reason to dread. Of the passage across, it need only be said that it was smooth, with a dull, cold atmosphere, and sometimes not too clear.

On the one Sunday spent on board an S.P.C.K. chaplain (bound for the North-

## 14 FROM LIVERPOOL TO WINNIPEG

West) gave us an early Communion; he was a very keen man, and his daily services for the emigrants, in which Mr. Burrows and I took our share, were most unconventional and impressive. We shall not soon forget the crowds, rising to a couple of hundred at times, of men, women and children, listening attentively to what we were able to say, and receiving so willingly the small Gospels of one or other of the Evangelists which Mr. Burrows most energetically distributed. The Rev. D. J. Stather Hunt was also of our party. (The remaining thirteen members of the Mission of Help to Western Canada were one week behind us on the *Megantic*.)

The captain of the ship preferred to take the Sunday morning service himself. This disposed of all questions of precedence, and had an impressiveness all

its own. But more liberty of prophesying was permitted in the second-class saloon at night.

I shall attempt no detailed description of Quebec or Montreal. Still less must I dwell upon the glorious autumn foliage for which Canada is so famous. Some impressions, however, gained in those cities and near them during the week at our disposal before starting for the Far West, may be useful. It is easier now to understand the problems which the two races (French and English) necessarily present in this part of Canada. It is easier also to realize that, while the loyalty of the French is a real loyalty, yet the history of Wolfe's great victory is too recent, after all, to be too obviously and too often paraded. We think we understand why Quebec, where French is dominant, has stood still, while Montreal

has so marvellously gone ahead. Something also was seen of the great wealth of the Roman Catholic Church and its orders, and of the smartness that assesses all incomes for its propaganda.

It was impossible not to notice at every turn the urgency and difficulty of the labour problem in things domestic, and how every sort of electric power has to be set in motion to save labour, because adequate help is not to be had. When you see toast being beautifully made in the toast-rack by electricity on the breakfast-table you realize the necessity of learning to contrive.

Many incidents were the more impressive by the force of contrast. Forty-two years ago I had left Bishop's College School, Lennoxville, in the Province of Quebec, for Oxford. It was impossible not to visit the old place, situated so



THE UNION CHURCH, MURRAY BAY, RIVER ST. LAWRENCE.



WINNIPEG CATHEDRAL, WITH ARCHBISHOP MACHRAY'S MONUMENTAL  
CROSS IN THE FOREGROUND.



beautifully at the junction of the rivers St. Francis and Massawippi, and it rejoiced us to witness some elements of stability and progress under the present headmaster, Mr. Tyson Williams. It is good to find men like the heads of the Allan Line and the Canadian Pacific Railway, and men like Lord Strathcona, alive to the necessity of caring for the best interests of our sons and brothers growing up around them in Canada.

We called on the Bishop of Montreal, and heard from him something of the Church's problems in his vast diocese. We talk, rightly enough, of the extension of our Home episcopate, but Montreal Diocese is as large as England and Wales, and Quebec as large as France and Spain ! The Bishop feels that the unification of the Canadian Church, from the

## 18 FROM LIVERPOOL TO WINNIPEG

Atlantic on one side to the Pacific, and also up to the Arctic circle on the other, has brought new life and hope to what used to be the Dioceses of Upper and Lower Canada. He told us of an incident in connection with the formation of this country into a "Dominion" that deserves to be known far and wide. While the Council was in session, which was arranging for the confederacy of the several provinces, and when a decision had to be taken as to the name to be chosen for it, a gentleman rose and spoke much as follows: "We are talking of a name for this confederacy. It is to spread from sea to sea and practically from the St. Lawrence to the North Pole. I have thought of one. In the morning Psalms of to-day I came upon this verse: 'His dominion shall be from sea to sea, and from the river to the ends of the

earth.' Let us adopt that title and trust that this vast area may be His dominion ! ” It was carried unanimously.

It has been evident to us, so far as we have had opportunity to inquire, that the Canadian Church rejoices much in being its own missionary society. The test of this recent experiment lies, of course, farther ahead ; but we have found no one to dispute our own conviction, which has found expression once or twice, that “ circumstances alter cases,” and that our “ Society ” system in England is now sufficiently supplemented by the Board of Missions acting, so far as it can do so, for the Church in her missionary capacity, and that, while it is important for the Church to claim her right place, voluntary initiative (as we now have it in our leading societies) should not be interfered with. Laymen

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appear to claim their right place in the councils of the Canadian Church. An interesting illustration of their influence has lately been forthcoming.

No financial step can be taken, of course, without their co-operation. And in respect to these steps, they do not hesitate to express their opinion. The question of the adequate support of Theological colleges in the different non-Roman Churches of the Montreal Diocese came up. Every one of them had a shortage in men and funds. The laymen approached the Bishop and his clergy thus: "Why can you not have *one* such college, employ the best men, have the most complete machinery, instead of the obscure agencies you now individually use? Can you not agree to unite on the principle of reserving for special treatment the subjects in which you are differen-

tiated from one another? ” The experiment has been decided upon, and the laymen’s money has been forthcoming!

We discussed the Laymen’s Missionary Movement as far as possible with leaders in Montreal. As an interdenominational movement it is thought unlikely to advance very far, but it will leave the Church laymen in quite a new relation to the Church’s missionary work. This was good hearing. We saw placards announcing a coming “Palestine Exhibition” in Montreal next month, and we saw that Mr. Schor was about, so it is certain that some excellent work will be done.

Three preachings fell to my lot in this part of my journey. The first was at Murray Bay, named after the General Murray the first Governor-General of Canada, for whom some Murray nephews

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of mine have right to be thankful. We owed the hospitality of this pleasant resort (eighty miles below Quebec) to my colleague and friend, the Rev. C. L. Burrows. We stayed with his aunt, Mrs. Blake. It was interesting to find that the church—a beautiful little building—is a “union church,” i.e. that the Episcopalians have the morning use of the building and the Presbyterians and others the evening use.

President Taft is frequently a member of the congregation, but unfortunately we did not have the opportunity of preaching before so big a man! We nevertheless lunched with one of his greatest friends.

The second preaching was in Montreal Cathedral. It is noteworthy that the “north-side” position at Holy Communion obtains in this Cathedral, and that they do not turn to the east at

the Creed. Music is emphasized. Women sing (with men) in the choir, and march in procession with surplice and college cap. (They would look better in the cap if their hair was under more restraint.) The reason given for using women's voices was that there is something in the climate which seems to spoil the boy-voice for singing.

But the greatest service at which we preached was on Sunday evening, September 22nd, at St. George's. This is *the* church in Montreal; it stands in Dominion Square, and immediately opposite the impressive terminus of the great Canadian Pacific Railway, from which we were on the point of starting for our great westward journey.

We had received most kindly hospitality from Dr. and Mrs. Paterson Smyth for a few days, and, as Rector, he

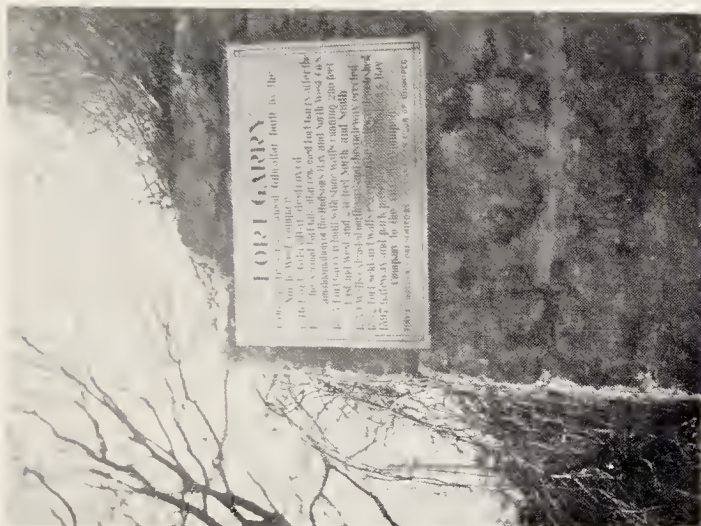
## 24 FROM LIVERPOOL TO WINNIPEG

was most anxious that this particular evening service should be a "send-off" service to our Mission of Help. Every arrangement was made for the presence of the large party, but, alas! the *Megantic* had been delayed. The Bishop of Edinburgh therefore could not preach, as had been hoped, in the morning, and it fell to me in the evening to speak to an immense congregation, and to endeavour to bring it into spiritual touch with our Mission of Help. The Bishop of Montreal was present in his robes, and he not only said a few most apposite words at the close, but asked for the prayers of the congregation for the work now to be entered upon. After a space for silent prayer he concluded with a suitable prayer and the Benediction.

It may be useful to describe briefly at this point the setting of the scenes we



ARCHBISHOP MATHESON AND BISHOP  
INGHAM ON THE STEPS OF BISHOPS-  
COURT, WINNIPEG.



FORT GARRY, WINNIPEG.



hope to sketch. The journey across Canada has, roughly, three divisions. Up to Winnipeg there is mostly lake—big and small in bewildering confusion—and forest. And the autumn tints were glorious! On reaching Winnipeg we begin to touch the prairie, which spreads westward and northward for at least a thousand miles. The third division will be the Rockies and the British Columbia slopes. Thither we have not yet gone! We had not had the advantage of crossing the sea with the general body of the missionaries. This was something of a loss to fellowship, but it was to some extent repaired on the train. The Mission of Help Committee at Winnipeg had provided a sleeping car (serving as a “ Pullman ” drawing-room by day). So we were all together, and could have our meals in the same

place (next door) and distribute ourselves as we liked. The Bishop of Edinburgh conducted morning prayer each day, the two other Bishops reading the lessons.

It was near ten o'clock on Tuesday night, September 24th, when our train drew up at Winnipeg. All our prospective hosts were on the platform, and we were soon sorted out—each to each. The Archbishop of Rupertsland claimed us, and we were soon driving through the wide streets of a brilliantly lighted city to Bishopscourt. As the cathedral was to be our own mission centre, Bishopscourt proved a convenient *pied-à-terre* throughout.

The great city of Winnipeg lies between the two parishes of St. James at the south and St. John's (cathedral) at the north. Within this area—now so busy and crowded—a man was actually lost

for a day or two in a forest sixty years ago !

Bishopscourt is situated on the banks of the Red River. The grounds go down to the river itself. The cathedral and St. John's College and deanery and canons' residences are hard by. All this ground (and other land since sold for endowment purposes) was granted to John West, the first C.M.S. missionary, in 1820. He built a small church and school on it. This, in the course of years, has developed into St. John's Cathedral and St. John's College respectively.

The cathedral (which, to its honour, has refused to be anything but a small church holding only 250 people while the diocese required so many other buildings and ministries) was built in 1862, and is really the only fully organized one

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in Canada, with its dean and canons, each with their collegiate and other work and residences and endowments. It stands in a beautifully kept God's acre—the special care of the Archbishop himself.

It can well be understood what a privilege it was to be the guest of Archbishop Matheson, Primate of all Canada, and to realize that he was a disciple of Machray, had been his right-hand man throughout, had known Winnipeg before Winnipeg knew itself, and who exemplifies in himself the same spiritual, evangelical, and ecclesiastical traditions that had obtained here from the beginning.

The Archbishop was born and baptized in the Presbyterian Kirk—not the only living Archbishop, we believe, who has had the same experience! He tells how his father is said to have remarked of

him : “ He is a poor, puny little thing : he’ll be no loss to the Presbyterian Church ; so I gave him over to the Church of England ! ” Those who are familiar with the stalwart Archbishop Matheson of to-day will say that the Church of England atmosphere must have developed him considerably ! This “ puny ” personality has been the means of building eighty-nine churches since he became Archbishop !

It is time to return to the Mission of Help in Winnipeg, September 25th to October 7th.

We began with a great Reception Service (September 25th) in Holy Trinity Church, which must be the largest and most important church in the city. Arch-deacon Fortin is the rector. The Archbishop welcomed the missionaries in an address which deserves to be widely

### 30 FROM LIVERPOOL TO WINNIPEG

read, and the Bishop of Edinburgh suitably replied for us.

We had three services daily in our little cathedral, viz. 7.30 a.m., 3 p.m., and 8 p.m. The presence of an Archbishop, a dean, and canons at so many of the services was a little staggering to us, but they were so delightfully humble-minded and receptive that we were able frequently to forget them. The pen goes slowly here, for it is holy ground, and spiritual work is apt to lose its bloom if described in detail. We will only say that we recognized a valued opportunity, and we tried to do our duty.

A conference was held on the last morning between the missionaries and the clergy, at which the Archbishop presided. All of us noted the universal domination of dollars and acres. Some of us ventured to question whether our Lord's wide

Catholic purpose for the world was not being left out of sight and spiritual loss thereby was not accruing to Winnipeg itself. This was confirmed later by one who said that men generally felt that all this undeveloped region tended unduly to concentrate the attention to the ignoring of the rest of the world. But we thanked God for much and took courage.

Most of us left the conference to prepare for our thanksgiving services, and on the same night, at eleven o'clock, our party of four were in the train for Lloydminster, where, after some twenty-eight hours' travelling, we alighted in good condition at one o'clock on the frosty morning of Wednesday, October 9th.



LLOYDMINSTER



## CHAPTER III

### LLOYDMINSTER

A JOURNEY along the Canadian Northern line for a night and a day brought us to Lloydminster. It is situated on the boundary line between the Province of Saskatchewan and that of Alberta, and suffers from a duplicated set of conditions as the result.

The Barr Colony made Lloydminster (if it can be said to be made) and Principal Lloyd (then Archdeacon) gave it its name. It is only nine years since that enterprise was carried into effect. Mr. Barr has disappeared from the scene and Archdeacon Lloyd remains as the Principal of the Divinity College at Saskatoon.

It speaks well for the pioneers of this colony that such excellent beginnings have been made.

The church (St. John's Minster) will speak for itself. Rev. J. G. Gibson is the rector. It is the best building in the place. A suitable rectory stands beside it, and next door is the G. F. S. Lodge in which our party stayed. The future of the little town is not unclouded. Time only can prove the wisdom of the venture of nine years ago. Much must of course depend upon the success of the prairie homesteads round about. Bad seasons, early autumn frosts, the depredations of the gopher (a small animal about the size of a squirrel and not so pretty)—these, with the short summers and the long winters, had severely tried many with whom we had conversation. But nothing spoke so plainly of the bravery of these

Colonists as the obvious personal toil involved, for every simple member of the community in the trivial round and common task. Nobody is really at leisure. The slightest act of hospitality means hard work for some members of the family. No one can attend church or choir practice on a week-night without some degree of management and self-denial. It may also mean financial loss to one who works far on into the evening. It was impossible to foresee what sort of attendance would be possible at the week-night services of the Mission, and it exceeded expectations.

In this small town of 800 to 1,000, Presbyterians, Methodists, Baptists, and a few Roman Catholics are all in evidence. Many of them came to the Mission, but there was not the inclination to close their own churches, on such an occasion, that

we had been led to expect. I gave an address on missionary work in the Presbyterian Church, and was warmly welcomed.

Amongst the institutions we visited was an excellent rendezvous, maintained by the Canadian Government in certain centres, for the purpose of receiving the new-comer when he leaves the train, for whom there is no place ready. It is under the care of an officer, who, by the way, came forward for a memorial card on the last night of the Mission. Here the settler and his party can come straight from the railway station, have bed and lodgings free for a week, while he looks round, and it is not unusual for a week's extension to be granted. This seemed worth placing on record. It would surprise those who have not been so far West to see how well supplied the small shops and stores are with food stuffs ; even Huntley

and Palmer's biscuits can be bought. The wood pavements which serve as side walks are a positive terror on a moonless night in these small towns. My own adventures were an awkward headlong sprawl through missing the foothold, and the running away up the main street of two terrified horses. Three of us certainly expected the "Mission of Help" to be suddenly at an end. Happily, there is plenty of room in Western Canada and the rector had quieted the horses before any collision took place.

Some one said to us on the morrow of the Lloydminster Mission, "Are you satisfied with the success of your effort?" Our answer was, "No! never satisfied, but we thank God and take courage."

One interesting experience that grew out of the Lloydminster Mission was a visit to Onion Lake, some forty miles away.

It is the centre of an Indian Reserve. Rev. J. G. Matheson is the C. M. S. Missionary in charge. No account of Onion Lake would be possible without mention of him. He is cousin to Archbishop Matheson and appears to be now well over sixty. For very many years he has been a personality in these parts. He loves to tell of his conversion twenty-one years ago—how he dared, in spite of the advice of sporting companions, to attend a certain revival service in New Westminster, how he boldly accepted the challenge made by the Missioner, that some one would have the courage to come out that night on the Lord's side—how he, who had never refused a sporting challenge, responded, scarcely knowing what he did—all this he told us with much feeling. It was not easy to go home that night and take the consequences! But he faced it



BANK OF MONTREAL, WINNIPEG.



TERMINUS OF THE CANADIAN NORTHERN RAILWAY, WINNIPEG.



out alone, told the Lord on the road that he was not fit to take such a step as he had taken. And then there came back to his memory, words his mother used to sing that he had not thought of for years, and "Just as I am without one plea" settled the matter for ever there and then.

Canon Matheson (another cousin) told us, later on, that in reporting his conversion to his mother he wrote, "The man was over forty years old on whom this miracle was shewed."

And she replied with a "Nunc Dimittis!"

He also told how he came to possess the name of "Grace!" His father had so often to call him to order that "grace" might be said, that the words, John! Grace! came to be linked together, never hereafter to be separated. John Grace Matheson probably needs to be called to order still

in one way and another, but he has the root of the matter in him.

Onion Lake is a very pretty place. The forty-mile drive behind two splendid horses, driven by Mr. Matheson under a glorious sunshine over a snow-white prairie was a pure delight. Mrs. Matheson, who is a lady doctor, formerly a Missionary worker in India and now the succourer of many an Indian home of the Far West, gave us a bright welcome. They have a happy family of young people, even the youngest of whom is brought up to useful domestic duties.

The next day was devoted to spiritual work. A service in Cree for Indians, and two services for the English-speaking homestead folk around, with an afternoon tea party, filled up a pleasant and, we hope, a useful day.

Mr. Matheson is a Missionary *sui*

*generis*. He will have no successor. He is one of those personalities that cannot be replaced. He appears to maintain his church, school, hospital, and other work without a penny of subscription from outside. The casual onlooker, who sees him selling a horse or buying a cow, or again disposing of a fur, would call him a trader and blame him for it. But Mr. Matheson will tell you that whatever faculty he possesses in this direction is God-given and the money is God-sent, and there is an end of the matter!

Mrs. Matheson drove us back to Lloydminster on the third day—another glorious drive, with a lunch at Pleasant Valley Farm (the home of Mr. and Mrs. Newlands), which we shall always pleasantly remember.

Mr. Ahenakew, the first Indian clergyman in Saskatchewan and who was

trained at Wycliffe College, Toronto, greatly interested us. He is assisting Mr. Matheson, and his presence there is a guarantee of good spiritual work among his own people.

STRATHCONA AND EDMONTON



## CHAPTER IV

### STRATHCONA AND EDMONTON

THE Canadian Northern Railway has now brought us a night's journey west of Lloydminster, and we find ourselves in the most progressive city of the Province of Alberta. It is the "jumping-off place" for the North Pole. No railways at present go farther north, if we except a small line to Athabasca landing. The Saskatchewan River here divides Edmonton from its newly incorporated suburb of Strathcona. The river takes a beautiful winding course, with high banks on both sides studded with trees and crowned with great buildings, rising up with startling rapidity on noble heights.

Just above the old Hudson's Bay Stockade, where once all the residents of the neighbourhood took shelter in a time of war trouble, now stands the noble Parliament Buildings of the province, recently opened by the Governor-General of Canada. An immense high-level bridge connecting Edmonton with Strathcona is more than half completed. Electric street cars run across the river by a low-level bridge and along the wide thoroughfares for many miles. A city of 53,000 inhabitants has within little more than a decade grown from one of 1,500 people, and everything around speaks of progress, construction, and enterprise.

Strathcona, which lagged behind for a while, has since its incorporation taken a great leap forward. Motor cars gliding along pleasant boulevards with those pleasant green central and side spaces



THE LAST NEW HOTEL, WINNIPEG.



A HOUSE ON WHEELS, WINNIPEG.



that we admired in Winnipeg are everywhere.

An immense area containing permanent buildings in the best style for the exhibition of every sort of product of the Edmonton district occupies a splendid site on the outskirts of the city. Twenty thousand people were gathered there from day to day in August last.

Archdeacon Gray, whose ministry here of some sixteen years has made him an historical personage in the town, drove our party round in two motors and showed us many of the sights to which allusion has now been made. He is a most interesting man, knows everybody, and must exercise considerable influence in the town. He is Rector of All Saints'. Bishop Joscelyne of Jamaica has just taken a mission in his church. The Archdeacon took us to call on the Rev. G. W.

Boyd, the head of St. Faith's Mission. We had known him in London as Domestic Chaplain to the Archbishop of Canterbury, and we hope to know more presently of the sort of work he is trying to do here.

We came into residence at the Rectory of Strathcona on October 26th for the week's Mission (October 27th to November 3rd). Rev. C. Carruthers is the rector.

Strathcona has an individuality of its own. Since its incorporation with Edmonton it has made rapid strides. Electric street cars connect it with the larger city across the river by a bridge. Another bridge—the high-level one to which reference has been made—is already half built over another reach of the river; and it is not difficult to see that Strathcona, with its striking heights and splendid elevation, will be a favourite residential

place for the business men of Edmonton. Already great buildings are rising up on every side. The provincial university buildings, already immense—are steadily adding wing after wing. Four years ago they were non-existent. The Government are encouraging the different religious bodies to build their own Divinity colleges or hostels on marked out contiguous sites. The Presbyterians and Methodists have responded, but up to the present the Anglicans are not in evidence. We were asked to address a contingent of the Y.M.C.A. in the University itself, and dined with the students, and also lunched with and addressed the nucleus of the coming Presbyterian College.

It is impossible to describe a week's mission work at Holy Trinity, Strathcona, in detail. But a few impressions that

came in on us during those days may be of more general interest.

The Sunday and week-day gatherings have once more abundantly justified the conviction that, in spite of the pre-occupation and labour involved for men and women alike in these new lands, the old, old story does draw men and women into love and fellowship. People will, moreover, let you speak with great plainness on the dangers incident to the worship of dollars and acres, if you endeavour to speak with sympathy and brotherly goodwill.

The Rev. C. L. Burrows had an exceptionally good time with his young people and had the satisfaction of leaving an organized Scripture Union and a Scouts' movement behind him. We hope a Sunday afternoon Men's Service will also remain as a new departure.

Perhaps, however, the most outstanding impressions gather round the clergy who have to carry on these organizations after the Missioners have gone.

We cannot say enough of all the kindnesses and hospitality received from Mr. and Mrs. Carruthers. They will not mind our saying that, in spite of the most hospitable care the *res angustae domi* could not always be kept out of sight.

It is necessary to be very careful on this subject, or we shall hurt where we are anxious only to help. But we are sketching facts. For some time to come the work of our clergy in Western Canada is going to be extremely hard. Several circumstances combine to make it so. It is one thing to be paid a fixed stipend by a Missionary Society, as is the case with our workers in India, China, or Japan. It is quite another to receive a call from the

vestry of a Canadian Church and for the stipend to depend mainly upon a man's own powers, exertions, and popularity. Moreover, the same body which calls can dismiss or starve out. It is by no means unknown for a clergyman to receive a plain intimation from the vestry that they have no further use for him. On one occasion a young priestling is reported to have said to some of his flock, "When once I am duly licensed by the bishop I will not give you mid-day Communion any more." He was promptly told to go, and no one can blame the authority that so dealt with him. Some will even wish that such a ready method existed in our own country.

Stipends, moreover, are exceedingly small. It is probable that very few can exceed \$1,000, i.e. about £200. There is not always even a rectory. We have seen parsons grooming the horses which

have to take them to outlying districts, watering them, feeding them, packing the new-mown hay into the hayloft, sweeping the paths, clearing the snow away, fetching water from the well, lighting the house fires, and then coming in looking wondrously clean to receive their guests, preside at breakfast, take family prayers, rush to the telephone, hasten to a sick bed, and get the church ready for a morning service. We could have made the last sentence even longer, but we forbear.

We are not sure that our rector's wife has not an even more difficult part to play in those new lands. Very few can afford to keep a servant, and where children have to be got ready for the public elementary school each morning, or attended to at home, and the cooking and serving of meals, washing up, sweeping, cleaning, and the thousand and one duties of a

household have to be combined with those of a rector's wife—to say nothing of the frantic rushes to the impatient telephone bell!—it requires a strong woman to be able to stand it. And we feel much sympathy with these women folk who must do the domestic work of strenuous households, and who also must take their place in parochial or social duties as though they had a staff of good servants. It is this which is going to try the health of the bravest. Let it command the sympathy and practical helpfulness of all who can lend a hand. Let it never be said that “mother” forfeits an atom of generous and courteous respect because she has to say day by day, “*Blessed be drudgery.*”

We were not fortunate at Strathcona in having Church dignitaries to bless and back us up, as in Winnipeg. The Bishop of Calgary wrote a kind note, but was



ST. JOHN'S MINSTER, LLOYDMINSTER.



THE FIRST LOG CHURCH, LLOYDMINSTER.



unable to be present. And Archdeacon Gray, who had been such a kind cicerone on our first day in Edmonton, was also unable to come over. We called on the Rev. G. W. Boyd at St. Faith's Mission, and saw over some of his buildings. They have made themselves a pleasant little centre at St. Faith's. We could not help saying to the Archdeacon that we should like to cart the whole Mission across the river and set it and its adjoining buildings down in one of the University plots offered to the Anglican Church for a Divinity college.

It will be impossible not to watch the development of the Church of Holy Trinity, Strathcona, with an altogether new interest and prayerfulness after this Mission week with the Rector. Mr. Carruthers deserves a good backing from the people of this great centre.

The church is practically underground at present. All is well appointed so far as it goes, but it is only a basement. We trust the foundations are in every sense in better condition for this week's work, but the church must get above ground as soon as possible, and if keen Evangelical churchmanship can give a successful lead, we feel sure it is going to be given. And we shall long to know that this Mission has given a true spiritual uplift to the best friends and workers of Holy Trinity, Strathecona.

## A SHORT RECESS



## CHAPTER V

### A SHORT RECESS

WE have been up into a mountain ! How often one is arrested by the words in the Gospels :—

“And Jesus went up into a mountain, and there He sat with His disciples.”

“He took them up into a high mountain apart.”

A kind friend took us—we were four in the party \*—straight from the Strathcona Mission for a couple of days into the Rocky Mountains. Some of the scenes around our retreat at Banff will speak for themselves. Glorious weather, keen cold air tempered by brilliant sunshine, magnificent snow mountains all round, together

\* Mrs. Ingham, Miss Fremantle, Rev. C. L. Burrows, and myself.—ED.

with an excellent base of operations by way of a comfortable hotel, united to produce impressions that will never fade away.

It was a good time for quiet thought and prayer, for looking up, looking back, and looking on.

*En route* from Strathcona we passed through Calgary. The Rev. Dr. Ferguson and Mrs. Ferguson, some friends of Mr. Burrows, met us and gave us tea at their sweet little home. He is Superintendent of 550 miles of Presbyterian Missions and Pastorates, and he abundantly confirmed the impressions we had already received of the difficulties of the clergy in Western Canada. He told us that some of the more obvious difficulties were going to be met, he understood, in British Columbia by the Anglican Church, through the supply of more men with private means. He wished his denomination could do the same!

Dr. Ferguson greatly amused us by reciting the two unwritten but inexorable commandments of Western Canadian Social Life. The first is, "Thou shalt not knock!" (criticize). The second, "Thou shalt boost" (crack up). It would appear that the "remittance men" of former days who were ever looking towards the Old Country for money orders and praising it at Canada's expense have not prejudiced the Canadian people in favour of English settlers. The prejudice can be lived down. Intercourse and intermarriage in days to come will improve the feeling off the face of the land, but at present it is there and must be kept in mind.

We leave this interesting Scotch family with the reflection that, wherever we go, our Presbyterian fellow-Christians always welcome us, and we marvel at the faculty of our Scotch fellow subjects for pre-

eminence in so many ways, wherever we meet them, both in Great and Greater Britain.

It may be—it is—disconcerting to find them (with other Protestant bodies) ahead of us in so many ways; but we have to remember that without them the Roman Church would be a far greater danger than it is.

## STONEWALL



## CHAPTER VI

### STONEWALL

THE concluding days of our Mission of Help work must now be placed on record. The journey from Banff to Winnipeg covered the entire extent of the Canadian prairie and took some thirty hours. We probably travelled some 800 to 1,000 miles. It is one of the rewards of travel that friendly and interesting fellow voyagers turn up along the road; other sorts are no doubt to be found, but they have not troubled us. One interesting personality—a retired military officer who served in the Boer war—pleaded with us on this particular journey to find him a young parson!

He is in charge of a very large business, the construction of water conduits on the prairie—in connection with the C. P. R. He told us that he much preferred to deal with English work-people, but that owing to their drinking habits—not contracted in Canada—he would be compelled very shortly to visit Sweden, in order to bring over 300 Swedes ! It is impossible to hear these things without a blush of shame.

Apropos of this, though otherwise out of place, I was soon to mark the relieved surprise that met my refusal of a glass of beer at our host's table at Stonewall. "We thought," said he, "that all Englishmen drank, and you are the first one I have met who does not." This was said in no spirit of contempt, but as the result of ordinary experience.

But to resume—this gentleman on the train is so anxious for the young parson

who can get on with men, that he offers a good sum out of his own pocket, will build both residence and Mission church and supply firewood and rations. He has our English address and does not intend to leave us alone. Are there none ready to endure a little "hardness" with compensations?

At Winnipeg we parted company for a few days with Rev. C. L. Burrows and Miss Fremantle, while we conducted our fourth mission at Stonewall, which is situated some twenty miles from that city. We were glad to meet at the C. P. R. Hotel during the two days before Stonewall, the Rev. Douglas Ellison, who is connected with the Archbishops' Western Canada Fund. I had met him in England in connection with his Railway Mission work in South Africa. We were able to have some nice straight talks on Church Work, as it is and as it

ought to be, in Western Canada. He told us he had one Evangelical clergyman and that he would welcome many more—that he did not wish ecclesiastical attitudes and positions to limit the supply of men to only one type. This was good hearing, and we ventured to say that, if this could be made clear at home, the effect would be excellent and more general support would be conciliated. Mr. Ellison rather seems to think that Societies have had their day and must now be made to “*toe the line*,” whatever that may mean. He generously recognizes that whatever Missionary enthusiasm now exists in the Home Land has been created and diffused by the Societies, but he thinks that we are up against problems that Societies cannot deal with and which need and call loudly for the united action of the whole Church. We ventured to point out a few plain

facts—amongst others the present deadlock between the Northern and Southern convocations and the chilly atmosphere of some diocesan gatherings at home. And we contrasted with these facts the warm, intelligent, co-operative atmosphere of the Committee Rooms in London, where Churchmen and Churchwomen, in perfect loyalty to Church order, thank God that there is still left to them the opportunity for some voluntary initiative, as, with diversity of gift and administration, in one Spirit, they assist towards the extension of the Kingdom of God in other lands.

One dictum of the Bishop of St. Albans has often comforted us in this particular. He said, a little while ago, “There is nothing now amiss in the relations between Societies and the Dioceses of the Church of England abroad which a little patience and common sense cannot put right.”

Canon Matheson, of St. John's College, Winnipeg, was my colleague at Stonewall. Rev. F. W. Goodeve is the rector, and Mr. and Mrs. Coleman were our kind host and hostess. Dark and gloomy days, but warm and kindly conditions otherwise, fairly describe this concluding Mission. We have sketched some of the clerical conditions elsewhere. Mr. Goodeve will not mind plain speech also here. Again it is a case of *res angustae domi*—but most cheerfully borne. The family with whom we spent some pleasant hours, increases much faster than the means of support. But the rector is brave. He cannot always be visiting 1,000 people, not all of whom by any means are his people, and most of whom are exceedingly busy. So he raises fowls, he does printing work, and is ready to do anything else that is reasonable in order to make £180 per



THE RECTOR OF LLOYDMINSTER SITTING IN  
HIS HAYLOFT.



OUR HOUSE FOR TEN DAYS AT  
LLOYDMINSTER.



annum go a little further. Who can blame him ? He is not in love with the voluntary system. There are many ways in which the parson is made to feel his position very painfully. And, as he laughingly remarked, if a born Canadian finds it all but impossible to make ends meet, would an English-bred man amongst kindlier conditions in the Old Country do better ? We think not.

But our picture of Stonewall must not be merely a clerical sketch. For the first time we found ourselves in touch with the staple product of this country—real estate—for Mr. Coleman, who is a solicitor, is evidently experienced and successful in this hazardous but stimulating enterprise, and with Mrs. Coleman as a most thoughtful and attentive housewife we were in an easy position for studying another side of Canadian life in the Far West.

But it may be surprising to record that, not real estate, but books and men were the staple subjects of converse in our leisure moments here. Mr. Coleman evidently keeps his real estate *for the office*, and we gathered that he and his wife spend their evenings in the company of great authors—he reading aloud to her most nights, with an occasional game of some sort coming in between.

Stonewall's chief industry is its stone quarries, and most of its residents come from the Old Country. This was the sort of place and these some of the conditions for our closing effort.

But our real estate experience claims a word before we go further into detail about the Mission.

Mr. Coleman brought home one day the deed of a Canadian homestead, and we learnt with interest that, be the settler

of what nationality he may, he has to receive his land *as a grant from His Majesty King George V.*—an excellent indication of the attitude of Canada and its Government to the seat and cradle of Empire.

The Stonewall folk gave us a reception on Saturday evening, November 9th, and from that time till we left, these good people, young and old, gathered around us in increasing numbers as we sounded out once again the old, old story that never fails to touch the hearts of men. Mr. Goodeve was keen about the young people, of whom there are many. I had several opportunities with them, both in the High School and in the Church. He was also determined to extract from me, for the benefit of his Women's Auxiliary (commonly called the "W.A." in Canada) what he considered an unusual combination of Missionary experiences.

An entirely novel and interesting experience came to us in this place. Soon after our arrival—it must have been about 8 p.m.—we heard the loud ringing of a bell and were informed that it was the Stonewall curfew. For very sufficient reasons, the Stonewall folk have adopted a practice permissible, we believe, in the province, that all young people under a certain age must not be outside their homes unattended by parents or other responsible people after this bell rings out each night. There are proper pains and penalties attached to the breach of this excellent rule, and it works exceedingly well.

It was good to feel, as he and Mrs. Goodeve saw us off in the early frosty morning of November 14th, that they had been cheered—as also they had cheered and encouraged us.

One more day in Winnipeg enabled us

to call at Bishopscourt for a parting word with the Archbishop of Rupertsland and Mrs. Matheson. They had given us in the first ten days, a very hospitable shelter, and we had discovered, during the subsequent Missions, how accurate had been the Archbishop's judgment in several particulars. We found them at home, full of business and engagements; we talked over our experiences, said our good-byes, and having got our luggage together, faced towards home. A pressing invitation to give the week-end to Toronto, a city yet unvisited, in order to get into sympathetic touch with Church and college activities in that important city, shortened our share of the Stonewall Mission. But Canon Matheson linked himself up with us in a most sympathetic way, and he will (while we are preaching at Toronto) know how to say the closing word and draw the net to shore.

We have been spending two nights and the greater part of two days in this train, between Winnipeg and Toronto. We fly past great waterways like Lake Superior, and now Lake Huron. Small lakes too rise up before us on every side, and the journey is one of constant interest and rapidly changing beauty.

We lay down our pen for the moment in the Muskoka district—a lovely place of summer resort, abounding in woods and waters for the Toronto people.

## YOUNG CANADA



## CHAPTER VII

### YOUNG CANADA

A FEW details about our work among the young will, we feel sure, be of interest to the reader. There is no doubt that the exclusion of religious instruction from the public schools in Canada is a serious drawback. The loss to the rising generation is very real and is evident. It is not enough to leave the religious education of the children to the Sunday Schools, which only meet once a week, and to the home, where the parents are often too engrossed and overstrained, or too indifferent, to attend to it, and where family prayer is seldom the custom.

It is a melancholy reflection that attempts to reach some agreement about Christian teaching in the schools in Western Canada, have, as so often in England, been frustrated by sectarian strife.

The Churches are doing their best to remedy the defect by efficient Sunday Schools, but this is not sufficient to counteract the deadening influences of a materialistic age.

One of the head teachers stated that he went so far (!) as to have the Lord's Prayer repeated daily in his school, but that he was not without misgivings at this transgression of official regulations.

On Sundays the young people gathered together in church in good numbers, and we had bright Services. On the week-days the numbers were not so large, but considering that the week-day service came at the conclusion of afternoon school

it was encouraging to find what a good number assembled, and in each Mission it was an increasing number day by day. At Winnipeg, Lloydminster, and Strathcona, we had the privilege of freshly starting or reviving a branch of the Scripture Union. Many of the young people welcomed the suggestion that they should join, and in each place the rector gave his cordial sanction. Thus we may hope, that, as a definite result, there will be a more diligent reading and using of God's Word as a guide and weapon for daily life.

We found that the Young Men's and Young Women's Christian Associations are prominent institutions in the West and are doing valuable work. There is a tendency in some instances to a predominance of the secular, but the leaders whom we met seemed to be aware of this and to be desirous of counteracting it.

In Edmonton the Y.M.C.A. is finely situated. We found it swarming with life, and although it is a large and handsome building we were informed that the accommodation was not sufficient and that something larger was in contemplation. The fact of smoking not being allowed in the building does not seem to deter men of all ages from frequenting it.

The attractions are so varied that we were led to ask how the expenses of maintenance are provided and were informed that the Association is entirely self-supporting. There are 1,200 subscribing members. A swimming bath and gymnasium are a part of Y.M.C.A. equipment in the large centres and special attention is given to the junior section.

We had the privilege of visiting All Saints' Girls' Home in Edmonton, founded by Mrs. Lloyd, who kindly showed us

round. It is beautifully situated and is a delightful hostel for young women working in offices, stores, etc., in the city.

It was not long before we became familiar with the initials "W. A." We learnt again and again of the widespread influence of that useful adjunct of the Canadian Church, "The Women's Auxiliary."

It is the Missionary spirit combined with Missionary activities which is the life of this organization. Its operations are manifold, embracing both home and foreign work, and there is a junior section in which girls and young women are enrolled, and in which they find happy and useful occupation.

It has been a great interest to ascertain how far the Scout movement, which has taken such hold of boys in England and elsewhere, had "caught on" in Canada.

The value of the movement appears to be recognized on all sides, and there is no lack of testimony as to its healthy influence.

We heard of several gallant and useful actions being performed by Canadian Scouts.

In one case in Manitoba, a fugitive had quite baffled the police, and the Boy Scouts, being requisitioned, immediately got on his track and traced him to a hayloft, where he was arrested.

In another case farther West, a murderer was tracked and arrested, entirely through the pluck and shrewdness of some of the local Scouts. A retired British officer, engaged in important irrigation works for the C.P.R., whom we met in the train, expressed his great admiration for the movement, relating how on one occasion he was in difficulties with his motor car

and some Scouts came to his assistance. He was grateful and favourably impressed, and still more so when offering the boys a gratuity they refused to accept anything, "because we are Scouts."

The Canadian boy is born to scouting and woodcraft. He is in his element in the woods, or shooting the rapids of some river in his canoe, or on the boundless prairie. We experienced this on one occasion, when being driven a distance of twelve miles across the Saskatchewan prairie to preach at a place called Marshall. It was the Harvest Festival and it was important for us to arrive in time, but we lost the trail and found ourselves in ploughed fields and passing through high brushwood. Darkness came on and it looked as though we should fail to keep our engagement; but the driver of our team was not in the least disconcerted;

he maintained a cheery spirit—fulfilling the eighth Scout law, which relates to smiling and whistling—assuring us every now and then that he “bet we should get there all right,” which we accordingly did just a few minutes before the hour of service.

The weak point about the Canadian boy (so we were repeatedly informed) is a lack of discipline. He is so early thrust into the responsibilities of life that he becomes too quickly independent of parental control. We know that this is also a feature of young life in the Old Country, though in a lesser degree, and it is just this lack of discipline that “Scoutcraft,” with its fine principles and varied attractions, is designed to cure. The great difficulty, however, is to find good leaders.

There is fine material to work upon and the boys are eager to belong to the great



PLEASANT VALLEY FARM, ON THE PRAIRIE.



A THRESHING SCENE EN ROUTE TO ONION LAKE.



“brotherhood,” but in many cases there is no one suitable and ready to take the lead. We had the pleasure of meeting some of the right sort, disciplined men of high principle and Christian character, who are willing to make sacrifices to win the boys for God and good citizenship, but their number is too few. The absorbing interests and exacting duties of life in a new country and the eagerness to make your “pile” are often obstacles in the way of such work being taken up.

The clergy are so greatly occupied with the manifold duties of their calling, and so burdened with financial responsibility that they are unable, with few exceptions, to run a troop of Scouts. They need and are ready to welcome the active co-operation of keen young laymen who will take up this work in the right spirit.

After a visit to Canada we are more than

ever convinced of the importance of the Scout movement being carried out on a religious basis, which is the only guarantee of its permanence.

A few details of the movement as we found it in working at the different places we visited, may be of interest to the reader.

Taking up a Winnipeg paper one day, I caught sight of a large-lettered heading to the effect that, owing to a statement made by a distinguished British soldier, Sir Ian Hamilton, that the real purpose of the Scout movement is to make soldiers, a meeting of scoutmasters would be held that night at the Y.M.C.A. to frame a protest. This was accordingly done, and I was present at the said meeting and became aware of the unanimous feeling of our brother scoutmasters against militarism. This certainly showed that

the Winnipeg leaders are vigilant and zealous that the true principles of the movement should be recognized and carried out.

The 10th Winnipeg Scouts are connected with Christ Church. It was good to see them with their scoutmaster sitting in the front seats at the mass meeting for young people in the Walker Theatre, when the Rev. S. M. Warner gave a very helpful address.

Judging from a series of camp picture postcards, kindly given me by their scoutmaster, Mr. Hoskins, the 1st Manitou Scouts must be resourceful fellows and up to the mark. Mr. Hoskins is a law student. He evidently loves his work with the Scouts.

At Lloydminster, through lack of leadership, the Scouts have been merged into a cadet corps. This is a distinctively

military movement and is widespread in the Dominion. The rector took me to one of their meetings in the Hall of the Canadian Mounted Infantry. They were engaged in rifle drill and gymnastic exercises. I was given the privilege of addressing a few words to them.

Even at Onion Lake, an Indian Reserve, forty miles from Lloydminster and the railway, we found that the Baden-Powell Scout movement was not unknown. Indeed the native Cree Indian clergyman there, the Rev. E. Ahenakew, told us that he possessed a copy of the handbook, "Scouting for Boys," and was anxious to start a patrol among the Indian lads and others on the Reserve, as he felt that the Scout law and the different points of scoutcraft would be very useful to them. No doubt the training of these boys, several of whom we saw, will require dis-

cretion, but under the wise guidance of Mr. Ahenakew, we feel sure there would be success. We had a good deal of talk about the matter, and we fully expect to hear of a Scout patrol being formed at Onion Lake.

As we travelled farther West, we still found the Boy Scouts in evidence.

At Edmonton, which is almost the farthest limit of the railway line North-West, there are several troops. It did not take long to discover that Archdeacon Gray is the moving spirit there in scouting matters. Until recently he has been acting as District Commissioner and is very keen and influential about everything that concerns the welfare of the young. He gave me the opportunity of visiting the troop connected with his own church and also another troop connected with the Methodists. I was asked to address

the latter and they gave us a very hearty reception. The archdeacon has had a muster of as many as 200 Scouts. He takes personal command, and knows how to turn the youngsters to good account when any public service is required of them.

There is a troop being worked at the English Mission by Mr. Watkins, one of the Rev. G. W. Boyd's staff. From what he told us, we gathered that his task is a difficult one, but we do not doubt that with perseverance and kindness his enthusiasm for the cause will win the day.

At Strathcona (now incorporated with Edmonton), where our Mission was held, we came across some very keen young Scouts, but they lacked leadership. The rector wishes to have a troop formed in connection with his church, which is by far the best plan, and we hope that our

visit gave some impetus to the movement. There are several lads ready to join and amongst them some who will make good patrol leaders. The great need is a zealous scoutmaster and we hope the rector will soon meet with one. It was a pleasant surprise to find a couple of these bright lads at the railway station on the morning of our departure to help with our hand baggage and to bid us God-speed.

Whilst in Toronto, on our return journey, there were several opportunities of learning in what high estimation the Scout movement is held in that great city. A leading citizen informed us that the improvement effected in the conduct of those youths who had come under Scout training was again and again thrust upon his attention. He was enthusiastically in favour of the movement and expressed

his willingness to do anything in his power to further so good a cause.

In the province of Ontario there are about 8,000 Boy Scouts, 1,200 of these being enrolled in the City of Toronto.

I was fortunate enough to fall in with Mr. Hammond, the Provincial Secretary, and Mr. Tod, scoutmaster of the 2nd Toronto troop, from both of whom I gained much interesting information about the movement. A pleasing incident was told us about a street arab, for this genus is not unknown even in Canada. He was not a Scout, but had learned something about the meaning of being one. This boy, being urged by his companions to join them in pilfering at one of the great Toronto stores, fled for sanctuary to the office of the Scout headquarters. Being asked for what purpose he had come, he explained that he was fleeing from his



JOHN GRACE MATHESON AND SOME OF HIS INDIANS—  
ONION LAKE.



ONION LAKE MISSION.



persecutors, because he did not want to break the Scout law—"that one about a feller's honour."

I spent an evening with the 4th Toronto Troop and addressed them on parade. I also had the pleasure of meeting the Rev. N. Tebbs, scoutmaster of a troop at Hespeler, 100 miles from Toronto, who related several instances of the way in which his boys have been influenced for good through imbibing the spirit of the Scout law. The movement in Toronto and indeed throughout Canada has received much encouragement from Earl Grey, the late Governor-General and also from the Duke of Connaught, the present Governor-General, who is Chief Scout for the Dominion. With such fine leadership, and under the guidance of such men, it would appear that the true Christian ideals and objects of the movement have

every likelihood of being promoted and perpetuated.

In London, Ontario, there is a troop in connection with St. Paul's Cathedral, but we did not obtain any information about it. From a talk we had with Mr. Stanley Cree, of Huron College, I gathered that the movement needed impetus and experienced workers, but that a very marked and pleasing feature of the London Boy Scouts is the feeling of brotherhood which exists both among the scoutmasters and the boys. It was only the brevity of the visit that prevented our accepting an invitation from Mr. Cree to meet the scoutmasters, and we believe also that a rally of the boys was intended in our honour. At the Cronyn Memorial Church (where we had the great privilege of preaching in the old pulpit used by my grandfather, the first Bishop of Huron), we came

in contact with the junior St. Andrew's brotherhood. I was asked to address them at their Sunday afternoon gathering, numbering over sixty, and was very favourably impressed with their attention and good order.

There is just one other incident, and that an unexpected one, to relate in reference to our contact with the Boy Scout movement. During a passing visit to the Niagara Falls, I had the pleasure of meeting the Rev. Guy Gordon, the Rector of Christ Church in that place. He also turned out to be one of the "fraternity," being scoutmaster of his own troop. His introduction to the movement came about in rather a curious way, through the reading of an adverse criticism sent to him by a friend ; it did not, however, act as a deterrent, for he at once proposed to his boys' brigade that they

should adopt the name of "Boy Scouts," to which they readily agreed. He then procured the handbook and proceeded to operate on his own initiative, and now declares, after four years' experience, that he cannot understand any clergyman neglecting to use such a valuable aid towards getting into helpful touch with his boys.

THE CHURCH OF ENGLAND IN  
CANADA :  
A FEW CRITICISMS AND OPINIONS  
BY A CANADIAN



## CHAPTER VIII

### THE CHURCH OF ENGLAND IN CANADA : A FEW CRITICISMS AND OPINIONS BY A CANADIAN

IT will be quite impossible in one short chapter to say all that should be said with respect to the Church, her work, her progress, and her conquests, which are not by any means few. An endeavour will rather be made in this short space to give expression to a few straight criticisms of the Church and the manner of her work, in the hope that, if they are of any practical utility, they will result in helping us all to greater achievements and more glorious conquests.

In order to thoroughly enter into the spirit and work of the Church in Canada, it is necessary to become imbued with the greatness and potentiality of the land. Beyond all manner of doubt, Canada is destined to become a great nation.

In extent it is twice the size of India, and, omitting Russia, it is as large as Europe, comprising altogether 3,745,574 square miles of territory, equal to about one third of the whole British Empire. This mighty domain stretching from ocean to ocean is blessed beyond compare with wonderful material resources—the greatest timber belts, wonderful explored and unexplored mineral regions, vast plains of the richest possible agricultural lands, a wonderful natural system of inland waterways, a climate healthy and invigorating at all times, ideal conditions for



THRESHING ON THE CANADIAN PRAIRIE.



GRAIN ELEVATORS ON THE C.P.R.



the building up of a strong, sturdy, virile race, the population made up of the hardy, ambitious people from the British Isles and the German Empire, and the wideawake citizens from the northern countries of Europe. Given such a land and the commingling of such a resourceful and progressive people, what limit can be set to its progress and power ?

During the nineteenth century the United States rose to be one of the richest and most powerful nations of the world, and it does not require the ken of a prophet to predict that the twentieth century will see a like transformation and evolution in Canada.

Having in mind then the nature, the extent, and the marvellous future of this land, let us turn our thoughts for a few moments to the consideration of the past, the present, and the future of the Church of England in Canada.

In 1763 France ceded to England the whole of North America lying north of the Alleghany Mountains. The establishing of military stations necessitated the bringing in of chaplaincies and the services of the Church. In fact, somewhere about the year 1749 a regular mission of the Church of England had been established at Annapolis-Royal, Nova Scotia, and from that early date the work of the Church commenced and continued to grow and spread throughout the whole length and breadth of the Dominion.

The opportunity of the Church in those early days to hold the field and become the Church of the people was most unique. She had the prestige of the Government and its officials. Whatever there was of British gentry also belonged to her. Most of the settlers also were ex-soldiers, who owed allegiance to her sway, and it was

also much easier then than it was later to get the French "habitant" to attend the services.

At this time also the Church had the direct patronage of the Crown, and was apparently given any needed financial assistance for church-building, college work, salaries of clergy, etc., and the good people of England were always willing to supply the necessary funds.

Later on, in 1783, there was a great influx of people from the United States. These were the people who remained loyal to the Crown after the great American Revolution. They came over into Canada in large numbers and settled in Ontario and the maritime provinces. These people were, without exception, members of the Church of England, and though their emigration from the States left the Church there almost deserted, yet they

were a great source of strength to the Church in Canada.

With this splendid start then, in both men and money (and her numbers continually augmented year by year), we are compelled to ask the question, "Why is it that, instead of holding first place amongst these Protestant bodies, she is a bad third and in some places even fourth?" Any one who has the welfare of the Church at heart is compelled to ask, "What has been the matter with the Church? To what can we ascribe her comparative failure?" To answer these questions, we must, I think, first of all consider the class of people with whom the Church has had to deal. When once the country became fairly well known in the British Isles, the larger number of people who year by year were attracted to these shores were not the people of

English birth, but those of Scotch and Irish parentage. And it is important to note (in view of our historical enquiry) that the most numerous and progressive came from the north of Ireland. This Scotch-Irish race which has given so many great captains of industry and war to Great Britain, gave to Canada a host of hardy, industrious settlers who have become the dominant peoples of the land. In almost every occupation and profession you will find these people or their descendants occupying the prominent and commanding positions. Those from the north of Ireland were chiefly members of the Church of Ireland and came prepared to throw in their lot with the Church of Canada. They looked for and they expected to have a say in the Government of the Church, and naturally, where they were in the majority, they desired

a service that approximated somewhat to that of the Church in Ireland. In far too many cases, however, they found the clergy out of sympathy with their ideals and most autocratic in their manner. They had been given a voice in the Government of their Church at home and they expected the same here, and when they found the clergyman hard and unsympathetic and inclined to conduct the services just as he saw fit, they soon became indifferent to the welfare of the Church and in many instances withdrew from her membership.

The parsons laid down the law that all the people had to do was to attend the services of the Church and contribute to its support, and it was none of their business what the parson might do in his private life or what ritual he might employ in the service.

No doubt many of these settlers were lacking in education and culture, and to some of the parsons their manners were possibly distressing, but it was the business of the Church to elevate, educate, and assist these people, instead of antagonizing them, and in the long run alienating so many of these hardy, industrious, progressive folk. A little laxity in ritual and a little breaking down of English exclusiveness would have saved the Church many a family that have since become a power in the land.

Then again, these people, warm hearted and sincere, were visited time and time again by different Methodist and Presbyterian Ministers, and services were held in their houses. These services were simple as a rule, and the presence of the minister was cheering, and the touch of human kindness drew many away that

might easily have been kept faithful to the Church of their baptism. Great districts in the different provinces were almost completely captured by the Methodists and others, in these early days, when a little more attention and kindly sympathy on the part of the clergyman of the district might have held them in the Church. Of course the clergy were not altogether to blame for this leakage. The immense extent of the country and the scattered nature of the settlements had a great deal to do with it. One parson could not adequately minister to a whole country-side ; and the itinerant Methodist preacher was the easiest possible development, and many of these coming out of the ranks of Church people had meeting-places built, centres established, and the foundations laid for a strong, progressive Methodist Church. The few regularly



NEW PARLIAMENT BUILDINGS, EDMONTON, ALBERTA.



Y.M.C.A., EDMONTON.



ordained clergy in the field, even if they were most acceptable, could not possibly deal with the situation, and, instead of getting faithful laymen to work, to read and pray with the people, the opportunity as far as the Church was concerned was lost and the Methodists, with their more elastic and democratic system, were the gainers. The old conservative Church could not adapt herself in time, and when changes were finally made, their people were gone and the opportunity lost.

Thus pride in their culture, education, and superior knowledge, insistence on certain lines of Ritual, and their inability to minister to the people, explains in a measure how the clergy lost touch with so many who might otherwise have been Church people. Furthermore, the Church lost ground tremendously in the way

she handled the educational question of the country. Instead of founding broad, comprehensive institutions, to which all sorts and conditions could come and be given equality in membership and management, she sought to establish schools and colleges solely under the control of the bishops.

Jealousies and quarrels were thus aroused, and the result was that non-Anglicans founded their own institutions, or threw all their support into the establishing of great State universities, in which they have always exercised control, and which have completely out-distanced the Church institutions in prestige and popularity.

The great tide of young life from the schools went on to these State colleges, and the Church has been striving with all her power to maintain even a respectable

appearance. She has sunk enough money in these institutions to evangelize the whole West; and better results could have been obtained if she had thrown in her culture and influence with the popular policy.

But possibly the greatest loss to the Church in holding aloof from these great State institutions is the fact that she exercises very little influence on the thought and character of the thousands who yearly graduate from them. Even to this very day she seems to shun the progressive centres of learning. For instance, the President of the Great Toronto University is an ordained Presbyterian Minister—the Principal of McGill University in Montreal is a Presbyterian—the Head of Saskatchewan University is a Presbyterian, and the President of Alberta University is a Methodist Minister—and we might go on and enlarge on this list by

adding the names of the heads of many of our great colleges and schools.

Again, the Church has miserably failed to act in the capacity of leader in moulding the character and morals of the people. In a new country like Canada one's profession of religion must mean something. It must be known and read of all men. And the clergyman who is known to smoke, take his glass, or indulge in cards and theatres, has practically no influence in moulding the conduct or morals of his people. You cannot preach one thing and practise another before these downright, practical folk. So many of the clergy have been thus unable to take a really earnest stand on the great questions that have affected the country and in which men of the other Churches have been conspicuous and honoured leaders. Temperance legislation, gam-

bling, Lord's Day Observance, White Slave Trade, etc., these movements are nearly always led by non-Church bodies. Not often enough has the Church found her bishops or leading clergy taking a definite advanced stand on any of these questions.

Again, it is safe to say that possibly the greatest hindrance to the progress of the Church in this country has been the constant quarrelling between the High and Low factions. It has been simply pitiful to see congregation after congregation split up and almost destroyed over some inane question as to whether the clergyman should wear a cassock or not, or where a cross should be placed that some person wished to present to the church.

So frequent and bitter did these quarrels become that many sober and plain think-

ing people left the Church completely, and many more became indifferent and lukewarm. It has been a thousand pities that the clergy of the Church could not take a plain prayer-book stand and give a simple service to the people instead of continually worrying them over ornaments and useless accessories. But they would not, and as a result the Church is punished by the loss of her people. The plain people wanted the plain simple Gospel, without a lot of novel additions, and if they could not get it in the Church they went to others who would give it to them.

The last point that might be brought out as a reason why the Church is not as advanced in Canada as circumstances would apparently warrant, and one that cannot very well be overlooked, is the almost complete failure on the part of the English emigrant to properly support the

Church. Endowment in England may be all very well for the Church there, but it has the fatal effect of rendering the people who are thus brought up quite unfit and unprepared to support the Church, as she must be supported where there is no endowment. The Scotch, the Irish, and the Nonconformists from England turn naturally to the support of their own Church when they arrive, but the English Churchman turns rather and laughs and sneers at the poor condition of what he calls the Canadian Church as compared with his wonderful Church in England, and when he is pressed to contribute to the support and upkeep of this Church he generally gives a downright refusal, and in many cases does not choose to be classed as a member. It is an undisputed fact in Canada that the English-reared Churchman gives the clergy more trouble, and

expects more from the Church and gives less in return than any other class of newcomers to the country. Even the hard, unbelieving American will contribute to the support of the parson, though he never belonged to any Church, nor expects anything from it. Immigration statistics would encourage the belief that the Church had a wonderful influx of supporters every year, but when it is considered that the majority of them look to the Church to give them something instead of their supporting the Church, one can readily understand they are of no great assistance. Furthermore, this same class of Old Country people have miserably failed to make good way in Canada.

There are exceptions, of course, where you do find some real, honest, hardworking chaps, and these are getting along wonderfully well, but the vast majority are simply



STRATHCONA RECTORY, WITH THE  
FOUNDATIONS OF THE NEW CHURCH  
NEXT DOOR.



THE OLD HUDSON'S BAY FORT ON THE BANKS OF THE  
SASKATCHEWAN (EDMONTON), WITH THE NEW PARLIAMENT  
BUILDINGS IN THE BACKGROUND.



“ hewers of wood and drawers of water ”  
for the American and Canadian born.

The Englishman has not the faculty of adapting himself to our conditions, and he acts as though he was only a sojourner or stranger in the land, instead of settling right down and trying to overcome the obstacles that every one meets with here. He usually muddles around until some one else picks up everything in sight, and he is left to be a labourer for a man that possibly has not one-half his education or advantages.

A case in point is known to the writer, of a town being established by a company of people from the Old Country. They had everything under their own control, offices, stores, and businesses, and yet in six years everything that was worth having in this town was owned by an American or a Canadian. These are facts stated simply

to show how the Church is handicapped; for if her members cannot succeed, the institution cannot reasonably expect to prosper.

In regard to the present condition of the Church, then, we can see that she has great problems to solve and a hard, uphill road to pursue. She is completely out-distanced in numbers and wealth by the Romanists, Presbyterians, and Methodists, and in this country nothing succeeds like success. The very fact that the others are ahead to-day gives them a wonderful advantage, and assures them not only of holding their own members, but attracting many from the Church. The strong Church in town or village draws. People go with the crowd, and those who were good Church people in some other country have no hesitation in joining the Methodist or Presbyterian here, simply because they

seem to be the leading Church. "To him that hath, shall be given."

Furthermore, the Church, if she is to keep in the procession at all, must give more generously. The Baptists of the city of Calgary alone give more for Missions than the whole Diocese of Calgary, which includes not only the Church people of Calgary, but also those of the whole Province of Alberta. The budgets of the Methodist and Presbyterian Churches are statements of finance that, compared with those of the Church, look like a millionaire's income in contrast to that of a second-class school teacher.

Another frightful present-day weakness in the Church is the worldliness of her members. So many of her people will have pleasure first, no matter what more serious concern goes to the wall. Church-people will be found as leaders at the races,

society functions, concerts, military affairs, Lodges, etc., but so few are real leaders in their own body.

The Methodist or the Baptist builds up his home, his church, and his school ; if he has any left over he may give a little to these frivolous things. But he puts first things first. The average Churchman puts pleasure first, and the rest may take care of themselves.

The Church in Canada needs a real conversion, and if she does not seek for this, she will year by year drop back in comparison with the other bodies and yearly become of less force and power in moulding and building up a true Christian people. She needs at the present time a clergy caught up with the Pentecostal power that will lead them to go to work amongst the people with the sole desire of saving their souls—not carried away

with some strange doctrine, or some idea that interests no one but themselves, but the plain Gospel, given by plain men in a way that plain people can readily understand. Elaborate music, early services (which household conditions here render difficult), strange vestments—and stranger doctrines—do not in the least interest people in this busy land. These things may be all very well for those wanting new sensations, but there are too many sensations of a practical nature in this country and the people are too desperately busy and earnest for them to care for, and least of all pay for, novelties in the Church.

The days of priestcraft and ecclesiasticism are long since over; they have, in fact, never arrived in this country.

The Clergy then to-day must be wide-awake, well-educated men, and more intent upon getting a man into a state of salva-

tion than into a nominal Church membership. The liquor man, the gambler, the society devotee, have signally failed to keep the Church alive, and it is time for real Christians to take charge of affairs and let the professionals have a rest. There is a strong element at work along these same Evangelical lines. The growth and influence of colleges like Wycliffe of Toronto, Emmanuel of Saskatoon, the New Theological movement in Montreal, and others, augur well for the future, and if only enough good, spiritually-minded young men can be found to take up the work, a noble future can yet be assured. The Church does stand for something in the land. She is the fount of loyalty to the Empire, and the maintenance of the Sovereignty. The strong loyal bond taught in the Prayer Book bears fruit, and if there is one force more than another that holds Canada loyal,

it is the influence and teaching of the Old Mother Church.

She stands also for a regular ministry, for a quiet, orderly form of worship, for a Prayer-Book service, that so many really, after all, prefer to the compositions of any individual. The Church also in Canada has a wonderful opportunity to lead the way in closer work and union of the non-Roman bodies. She is free from the trammels of State, and all the vested rights and privileges that she has in the Old Country. That the Church in Canada is seizing these many opportunities to draw closer to the separated brethren is seen in her leadership in the Laymen's Missionary Movement, in Lord's Day Alliance work, etc., also in the combining of the Anglican, Methodist, Presbyterian, and Congregational colleges in Montreal on several theological subjects that will be

taught by expert Professors to all the students of these different colleges.

Thus, as we contemplate the future of the Church we are beginning to realize that her best work can be done by seeking to infuse into the other bodies these principles that she herself holds dear. Working to the very best of her ability to enlarge her sphere and increase her influence, not in a narrow ecclesiastical sense, but in a broad brotherly way—co-operating with the other Christian bodies in every good word and work, and seeking not so much to make every one a Church member, but to make the whole land Christian.

The Romanists, even, are adopting much more liberal ways of working, and the old monkish system has been replaced by that of the regular parish priest, who is an active citizen of the town and the friend of all.



A BIRD'S-EYE VIEW OF EDMONTON.



BANFF (IN THE ROCKIES).



The Parish system is the only one to really succeed here. Brotherhood Missions and such-like systems are a poor temporary makeshift. To win even Church members to your support you must identify yourself fully and finally with the place in which your lot is cast. Every town is so jealous of its own progress and success, that any one appealing for support must be considered a citizen of that town. Very little success would be won by any one who simply came in for a day or two and then passed on to some other place. Much better, by far, would it be for the Church to spend more money on small Mission churches and houses and keep the clergyman right on the field, than to spend hundreds of dollars on some great central house, the withdrawing of the men to which means their loss of prestige and the risk of their getting out of touch with

their people. The Roman Catholic, the Presbyterian, and Methodist Churches keep their men right on the field. They are known to be one of the people and, as such, they command the assistance and support of the people all the time.

And the man who is there, in fair weather and foul, to share all the ups and downs of the place, is the man who in the long run will win out. Some of the recently arrived clergy complain of the hardships this prairie life especially entails. The only answer is that it is no harder for the clergy than for the people, and the parson who cannot rough it all the year round, with the people, will never win their regard.

The different societies at work on behalf of the Church should adopt a common platform—one that is permanent and abiding, and that will make for the up-

building of the Church on safe and sound lines and according to the real needs and genius of the land. And, above all, the future success of the Church depends on the individual clergy being strong men, and imbued with the power of the Spirit. Men must really see in them individuals who are caught up by the Spirit, and who have as their very first object the planting of the Holy Spirit in the hearts of others. The institution here, as such, has no standing. There are no ancient ruins, no great churches hoary with age—nothing to indicate power but the individual, who must be as wise as a serpent and as harmless as a dove.

It is only a waste of money to send out small second-rate men; they have no influence, and only cause the Church to lose in the esteem of the people.

The clergy must be such that their

supporters will not have to apologize for them. Both bishops and clergy must be big men in every sense of the word, large-hearted, broadminded, consecrated, and such, working in and through the Church, can yet do a great and enduring work in the land.

The future policy of the Church, also, must be one of bold adventure. Hitherto she has been too timid, too conservative, in regard to new fields. Church extenders and Church builders are taken at their own estimate, and the Church that erects a little wooden building, where the other denomination erects a large brick and stone structure, will receive the regard and support that she apparently expects.

Smallness in anything never pays here. The best building possible, the most strategic sites, the most ambitious policy is none too good for the Church, but

her leaders have been all too slow in pursuing such a course. It is to the everlasting discredit of the Church that her leaders have been so slow in taking advantage of the marvellous advances in property values that this land has seen. From one quarter-section alone, the Hudson Bay Company made over four million dollars. The Church, with a little foresight, could have easily had all the money needed for any work. But as it is she has to go on begging in these days when all other institutions are rolling in wealth—and their leaders cry out, “Why do not smart young men take up the work of the Ministry?” The marvel is, when they see such unwisdom and inefficiency, that any one can be got to enlist in her ranks. If the Church is not a strong, efficient force making for righteousness, through which a man can thus have an

effective vocation, she will in no other respect attract young men. The ministry offers no social standing to-day—no position of prominence and no prospect of wealth. The only thing it offers is a medium for men to work for the good of their fellowmen and for the glory of God. Let the Church, then, realize her Divine calling, pruning down and casting off all other considerations but the one great reason of her existence—service. If in the years to come she can, in this great and growing land, come nearer and nearer to this grand ideal—the ideal of absolute service—she will more and more make herself a power for good in the land.

ON THE ROAD HOME. TORONTO  
AND NEW YORK



## CHAPTER IX

### ON THE ROAD HOME. TORONTO AND NEW YORK

TORONTO was well worth while, and in the persons of Canon and Mrs. O'Meara it gave us a cordial welcome. The academic environment of Wycliffe College, which with other Divinity schools are grouped around the University, greatly interested us. Here also stands in beautiful grounds the Provincial Parliament building, and we looked forth from Canon O'Meara's well-constructed Wycliffe Lodge with thankfulness that his college buildings enjoyed so distinguished a position.

This college seems to us likely to have so important an influence upon the future of Church work in Western Canada, that we make no apology for the insertion here of a brief historical sketch.

Wycliffe College originated thirty-three years ago in the spontaneous and voluntary action of a number of earnest and loyal members of the Church of England in the Diocese of Toronto, who recognized the paramount importance of the maintenance and propagation of those principles of Evangelical truth upon fidelity to which they believed the strength and efficacy of the Church depended. The conviction grew that the only adequate remedy for the evils which threatened the Church must be found in the provision of distinctive Evangelical teaching in the training and education of candidates for the sacred ministry; and out of this conviction,

deepened by thought and prayer, originated Wycliffe College.

In October 1877 the work of the College, then known as the Protestant Episcopal Divinity School, was begun in a very unassuming way in the schoolhouse attached to St. James' Cathedral, where a little band of students assembled, and some six of the Evangelical clergy of the city gave their valuable and gratuitous services as instructors, under the able leadership of the late Dr. Sheraton, first Principal of the College. In 1879 the College was incorporated. In 1882 a building was erected upon College Street, to supply the accommodation and appliances without which the work could not be efficiently carried on. In 1885 the building was enlarged. In 1890, when further additions were in contemplation, opportunity was found to dispose of it, and the

foundations of the present commodious structure were laid. This was completed in the autumn of 1891, and the work of the College was transferred to it. In 1902 further extensive additions were made. A new Library and spacious Convocation Hall were erected ; the residential section was materially extended ; and the housekeeper's apartments were built.

In 1908, on account of the rapid increase in the number of students, further enlargements became necessary, providing twenty-six additional rooms for students, a faculty room, a new dining-hall and kitchen. Again, in 1911, for the same reason, the principal's residence was converted into students' rooms, thus giving the whole college rooms for ninety-eight students. A common room and a sitting-room for the students were also provided. Additional land to the east was secured from

the University for the erection of the Founders' Chapel and a new residence for the Principal. The chapel is complete in every appointment, with pipe organ and memorial brasses for the Founders, the deceased graduates, and students.

Since the commencement of its work the College has been the means of sending out to the work of the Ministry 224 men. These are now labouring in the following fields :—

Eastern Canada	.	.	127
Canadian North-West	.	.	48
The Foreign Field	.	.	17
Elsewhere	.	.	25

Wycliffe enjoys the unique advantage of being the only theological college connected with the University which possesses its residential and teaching equipment situated within the University grounds.

The benefits derived from this intimate relationship with the life and teaching of the University are self-evident. The easy access to the staff and lectures; the economy of time made possible by close proximity with the University buildings (including gymnasium, undergraduate union, etc.), and not the least the influence of a life spent in common association with a large body of students—these are factors which make the position of Wycliffe College unique in opportunity for life and teaching. The College forms an integral part of the educational system of the Church of England in Canada. By resolution of the Provincial Synod in the year 1889 it was given its place as one of the recognized theological colleges of our Church, on an equal basis with those of other centres of educational and Church life in Canada. Its graduates are re-

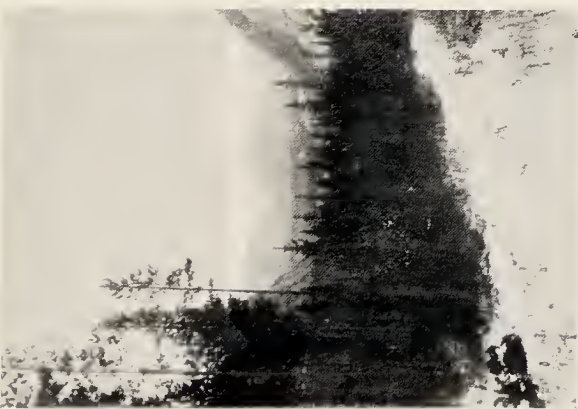
ceived by all the bishops as candidates for Holy Orders. The Primate and many of the bishops are visitors of the college. The course of study throughout the period of training is so arranged as to lead up to the examinations for the degrees of B.D. and D.D., set by the Board of Examiners of the Provincial Synod, upon which body Wycliffe College appoints its representative from year to year.

. . . . .

We shall not soon forget the Saturday evening devotional gathering in the beautiful chapel of this college. It was by no means confined to the students. Many came from outside. It was so real, so reverent, and so entirely practical. Principal O'Meara guided the intercessions, and it fell to me to say the word of exhortation. No mere words ever describe such times as these, but the atmosphere reminded me of the

large room in Salisbury Square, and the prayers were the prayers of those who know the Lord and about the work He wants to have done. The Principal had arranged a busy Sunday for me. In the Church of the Redeemer hard by, my name as preacher in the morning came next in the preacher's book to that of Bishop Boyd Carpenter, on whose track we find we have been from Calgary right down to New York. In the evening, to another large—not to say immense—congregation I spoke at St. Paul's, which is proving too small for its opportunities, and is being replaced by a Cathedral-like structure alongside.

Archdeacon Cody is the rector. We had long wanted to meet him and he gave us a cordial welcome. There is surely something in atmosphere, and there is a freemasonry of Christian fellowship. We



AN AFTERNOON DRIVE IN THE  
ROCKIES.



MOUNTAINS AROUND BANFF.



enjoyed both in a remarkable degree at this church, and we wish such men and such churches may be multiplied throughout Canada. We had long heard of Havergal College; we had seen its daughter in Winnipeg, and were now to see its Founder and Head, in the person of Miss Knox, sister to the Bishop of Manchester. But she was in a nursing-home and but a short week before had been under an operation for appendicitis. No one who saw her that Sunday afternoon, almost framed in loving gifts of flowers from kind and sympathetic friends, would have believed it. The time permitted was all too short, but it was enough to reveal to us afresh a strong woman with a clear and definite purpose for the young womanhood of her day in Canada. And we thanked God that such gifts as hers are thus dedicated. She had wanted us to stay with her, but

although this was impossible, we did see the buildings, and visited room after room, even to her inner sanctum, which told much to us of the refined and spiritual influence exercised there.

Those who follow the story of Missionary enterprise have heard with sympathy of the trials and hardships through which Bishop Stringer, of the Yukon, has recently passed. What relation there can be between "eating one's boots" and appendicitis, we must leave to the faculty to discover, but here, in a Toronto hospital on a Sunday afternoon, we found the strong manly frame of this Missionary hero, which had survived on leather for many days in the Yukon, just emerging from the now too common operation. It is good to meet and pray with such men, and he was good enough to tell us that his last visit to England burnt into him the thought

that work well done on the Pacific slopes will help not only North-West Canada, but also China and Japan. Our afternoon was not yet done. There remained a Sunday night tea with Dr. and Mrs. Griffith Thomas. The sight of their drawing-room fire, burning with a welcome as the door opened, can be appreciated aright only by those who have been without an open fire-place for some time. It was a fitting prelude to a pleasant and helpful hour of converse. We were glad to see Dr. Thomas in the midst of his new work. For many years a common link has united us—a common love and veneration for the late Canon Christopher, of Oxford. His “Bible Studies” at Keswick (1912) had greatly helped us, and we had wondered how far it was wise in these days of negation and ultra-criticism to spare such a man from the homeland. But we heard enough

in Toronto to make us glad he is lent to Canada for a time. Many thoughts rose in the mind during this pleasant hour's talk, and one in particular claims mention here. The Yarmouth Church Congress stood out afresh before the memory, and we heard over again his warning words on irresponsible chatter on the Higher Criticism. He reminded us of how, while the hypotheses of other sciences were modestly deliberated upon and explored in the laboratory, that the criticisms of this—the highest science of all—the knowledge of God and His Word—was being dealt with from pulpit and platform as not hypothesis but fact, by crude theorists and unscientific professors, to the grievous injury of God's work. Dr. Griffith Thomas has helped many, but he never was more helpful than in the utterance of this grave and necessary warning.

We were glad to hear from him that he hopes every alternate year to revisit the Old Country.

With a drawing-room full of Wycliffe students after evening service, having coffee with Principal and Mrs. O'Meara, and a few bright hymns, ended a very full Sunday—ended also our Ministry of Help, such as it was, in Western Canada.

Canon O'Meara had not yet finished his kindly offices for us. After checking our luggage next morning to the *Oceanic* and driving us round to see several more friends, including Mrs. Edward Blake, our kind hostess at Murray Bay—and even changing our Canadian money into U.S. bills, he sent us off with a warm feeling of gratitude in our hearts. We ventured to recommend them both to adopt the motto for Wycliffe that stands over an old inn near Oxford: "We

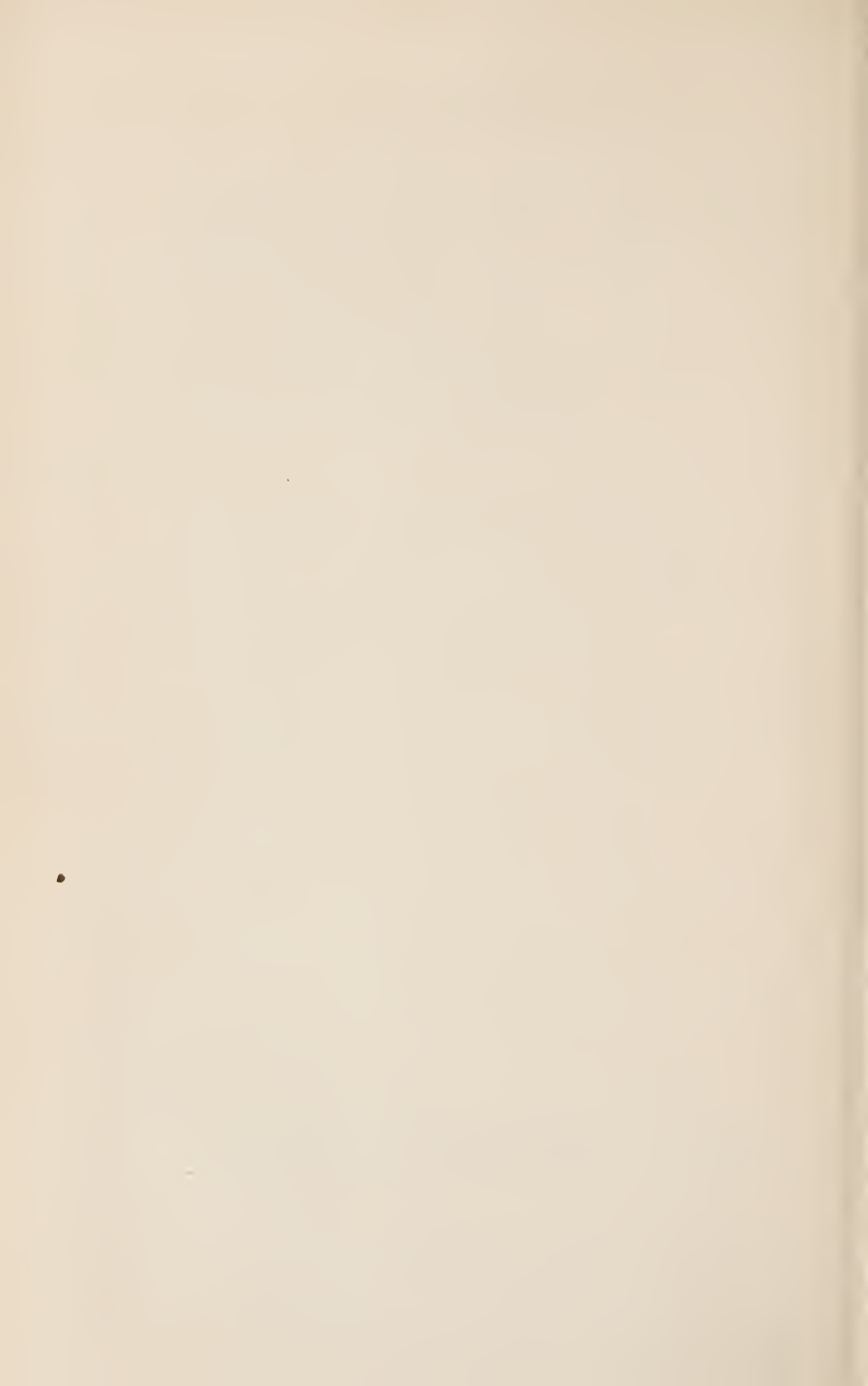
welcome the coming and speed the departing guest." Such a label may possibly prove inconvenient, but the spirit of such a generous hospitality is undoubtedly there and in many another Canadian home that has received us during this memorable time.

A peep at Niagara Falls *en route*—a night or two with a sister, Mrs. Ross, in Philadelphia, a night with an old school friend (Charles Leaycraft) at New Jersey—and then we went on board the *Oceanic*, which is rapidly carrying us back to the homeland, from whence (if we may dare to use the words) "The Mission of Help had been recommended to the Grace of God for the work which they fulfilled."

We send forth these impressions of such Church work as we have seen and known in Western Canada in the hope that they may assist towards a right view of the

situation there, remove some of the absent-mindedness that too 'widely obtains as to the duty of us all towards those who are so rapidly overflowing from us to those parts of the Empire, and guide those who are preparing to go, in some not unimportant ways.

If any such results should follow the publication of this brief narrative, it would be our best justification for daring to ask for some little attention on the part of those who read.





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